

## Seasonable CONSIDERATIONS.

SINCE the world is not grown too wise for Instruction, nor Christians so deified, as to be freed from Infirmary: Since some things may be overlookt, because they are in Books so little consulted, and others forgot, by reason of the length of time which happens betwixt being admitted to Benefices, and that wherein the observance of Canons and Constitutions postpones them to the preserving of, or else (which is rarer) prefers them before our worldly Interest: And since an Ecclesiastical Commission is on foot, for the bringing the Model of the Church of England, to Copy of that of Amsterdam; it may not be altogether amiss, either for instruction, reminding, or shaming those who have (the same honor the *Libellatici* of old had) the Power now in their hands of giving away their Church, by presenting their Prince with the Fences and Defence of it; to copy to them some of those Canons which their Forefathers (under the unasperfed James I.) took to be the surest Rules for the preservation of the Church of England, and let them see, how they will agree with those things they are to compass now for its Destruction.

*Whosoever hereafter shall affirm, That the Church of England, as by Law established, is not Orthodox and Apostolical, delivering and following the Doctrine of the Apostles, let him be excommunicated ipso facto, not to be restored, but by the Arch-Bishop, and that after he hath repented; and publicly revoked that impious Error.*

*Whosoever hereafter shall affirm, the Form of Liturgy, as by Law established, in the Church of England, and comprehended in the Book of publick Prayers, and of the Administration of the Sacraments, to be a corrupt, superstitious, or unlawful Worship of God, or to contain any thing in it contrary to the Canon of Scripture, let him be excommunicated ipso facto, and not restored but by*

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his Diocesan Bishop or the Arch-Bishop, and that after he hath repented, and publickly revoked that impious Error.

in. V. *Whosoever hereafter shall affirm, any of the 39 Articles, consented to by the Arch-Bishops and Bishops of both Provinces, &c. (to take away all variety of Opinions, and to confirm and establish Consent in Matters of Faith) to be in any part superstitious or erroneous, or any thing of that nature, so that he cannot with a safe Conscience subscribe to the truth of them, let him be excommunicated ipso facto, &c. as in the First.*

VI. *Whosoever hereafter shall affirm, That the Rites and Ceremonies of the Church of England, establish'd by Law, are impious, antichristian, or superstitious, or any thing of that nature, so that pious and religious Men, tho commanded by lawful Authority, cannot approve or observe them, or (as occasion offers) subscribe to them, let him be excommunicated ipso facto, and not absolved, till he hath repented, and publickly revoked those impious Errors.*

VII. *Whosoever hereafter shall affirm, The Government and Discipline of the Church of England, under the King's Majesty, by Arch-Bishops, &c. to be Antichristian, and contrary to the Word of God, let him be excommunicated ipso facto, and not absolved, till he hath repented, and publickly revoked this impious Error.*

VIII. *Whosoever hereafter shall affirm or teach, The Form and Rite of Ordaining and Inaugurating Bishops, Priests, and Deacons, to contain any thing in it contrary to the Word of God; and that all those Bishops, &c. ordained after that manner, not to be rightly ordained, neither by themselves nor by others are to be taken for Bishops, &c. before that they have received other Ordination to those holy Offices, let him be excommunicated ipso facto, &c. as in Can. 6.*

X. *Whosoever hereafter shall segregate themselves from the Communion of Saints, such as is in the Church of England approved from the Rules of the Apostles, and consociating by a new Covenant*  
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of Fraternity, count those Christians who conform to the Doctrine, Discipline, Rites and Ceremonies of the Church of England, profane, and unworthy to be communicated within the Christian Profession, let them be excommunicated ipso facto, and not restored but by the Arch-Bishop, and that after they have repented, and publicly revoked those impious Errors.

Whosoever hereafter shall affirm, That those Ministers who refuse to subscribe to the Form and Manner of Divine Worship appointed in the Church of England, and prescribed in the Book of publick Form of Prayer, and their Followers may assume to themselves the Name and Title of another Church, which is not established by Law; and that shall dare to affirm in publick, that their pretended Church has long groaned under the Burden of certain Grievances, imposed on them, and their aforesaid Members, by the Church of England, and by its Decrees and Sanctions established by Law, let them be excommunicated ipso facto, and not absolved, before that they have repented, and publicly revoked those impious Errors. Can.

Let no one be admitted into Holy Orders, or any Ecclesiastical Benefice by Institution or Collation, or to exercise the Office of Preacher, Prelector, or Catechist in either of the Universities, or in any Cathedral, or Collegiate-Church, or City, or Market-Town, or in a Parochial-Church or Chappel, or any other place of this Kingdom, unless he hath before subscribed to these following Articles. Car. XXX

That the Book of the publick Liturgy, and of Ordaining and Consecrating Bishops, Priests and Deacons, contains in it nothing contrary to the Word of God, but that it is lawful to use the same; and that he in publick Prayers and Administering the Sacraments, will always observe that Form which is prescribed in the said Book, and no other.

That he altogether approves of that Book of the Articles of Religion, which was consented to by the Arch-Bishops, &c. Anno 1562. and that all and every of those Articles contained in the same Book (which are 39. besides the Ratification) he acknowledges to be consentaneous to the Word of God.

*If any Minister, after his subscribing to the aforesaid Articles, shall omit to use that Form of Liturgy, or the Rites and Ceremonies whatsoever, appointed in the Book of Publick Prayers, let him be suspended; and unless he, within a Month amend and submit himself, let him be excommunicated; but if after another Month he continue contumacious, let him be removed from the sacred Ministry.*

I doubt not, but the bare reading these over, every one's mind (especially those for whom this is now designed) has conceiv'd more Questions, and rais'd more Dissatisfactions against the design of this Ecclesiastical Commission, than the Actors under it will be able to satisfy. And the Letter to a Friend, containing some Queries about this Commission, has propos'd so many things to them to be answer'd; as they will shorten my design, and confine me to a few things barely referring to these Canons.

Not therefore to meddle, at least as to them, with the Authority of their Commission, nor to examin by what Canon (since Interest is the great Rule) they dare to deliberate, consult, and propose Amendments and Alterations to our establish'd Church of *England*: I shall only desire to know, whether there are not those Dissenters now in this Kingdom, against whom this Third Canon is directed; for no one can believe, that they all acknowledg the Church of *England* to be Orthodox and Apostolical; for if they did, there would be no ground for them to desire any Alterations, nor you to grant them: But we very well know, that we have many Sects concluded under this Canon, whom therefore by force of it, we know to be excommunicated; and is it your design, that all these shall be brought into the Church? If not all, whom will you exclude? By what Rules will you proceed impartially to joyn some of the Dissenters to it, and to cut others off? For all Sects (many being Contraries) cannot be comprehended under the same things. Must therefore an Anarchy be set up, and every one believe as he pleases? Must the Presbyterian controverted Doctrines



ctrines be struck out of the Articles and Doctrines of the Church, and not the Anabaptist (who perhaps has better grounds for his Principles)? Or how will you do with all Sects that deny our Doctrines to be Apostolical and Orthodox? What sort of a Church must that be, which must include all Opposites? What Order, what Doctrines must constitute that one, which must consist of so many Congregations differing in both?

Do you not also know of many Sects that are directly struck by the Fourth Canon? Are there not some against any Form of Prayers? And others that count ours superstitious, &c? What Methods therefore can be taken with both these? 'Tis not a bare giving up our present, but all set Forms, that will reconcile some; and then that displeases others; and so *vice versa*. And what necessity of condescension can there be in this Point; where the giving these away, is only to please the peevish Humors of those who canjoyn in 'em; and the giving away, all to gratifie those whom they scarce will allow at other times to look like a Christian Church. But all this will not do to win all neither, unless they will decry the Use of the Lords Prayer, with multitudes of them who think it now a Sin to use it. It looks strange to some Men, that those who have maintained the present Liturgy, as the most perfect, most advantageous, and best that is or ever was in the whole Christian World; should now be for the correcting it, to suit it to their Humors, whose very Reasons they before thought, and made appear to be frivolous; nay, which they themselves, as Occasion served, or Argument prest, have own'd to be so.

Do you know none, who think not one of our Articles to be either superstitious or erroneous, or something of that nature? If this be the humor and opinion of some Sects, which are now to be reconcil'd to the Church; what Methods will you follow? Must those Articles, *Can. 5.* (the design of whose framing 'em, was to take away all variety of Opinions, and to confirm and establish Consent in Matters of Faith) Must those very Articles, I say, be now given away, that we may all agree in 'em the better? Can variety of Opinions be removed.

moved by the abolishing these Tenets, which were for that end therefore enjoyed? they may indeed thereby be taken away, but then 'tis probable that we may agree in the wrong. Or will our consent in matters of Faith be the better confirmed and established, when it shall be lawful to believe as you will? For this it must come to, or else the next Sessions at *Westminster* must declare that which their Fathers Forty years ago, after long debate did, that they believed in God, &c. (which some will be apt to disbelieve of both) and then perhaps they may frame such a Religion, as will not comprehend the greatest number of Dissenters still, and then what good your Designs will do, I know not. Whatsoever course you follow, I cannot see but that you'll contradict the Judgments and Proceedings of a wise King and his great Synod, who thought the framing (nay and the subscribing too to the truth of) them, was the surest Methods to take away all variety of Opinions, and liked not to break the best settled and composed Church, to make a Gap for any of the Sects (with which that time no less labored than ours) to come in at.

Are the Rites and Ceremonies of the Church of *England* looked upon so pleasingly by the Sectaries, as not to draw those Titles of Impious, Superstitious, &c. (as in *Can. 6.*) from them now? Or rather, are not those one great Eye-sore to the weak Brethren? Must those therefore be given up to the insatiable importunity of such, as by their weaknesses, scandalize the Brethren? If not, what reconciliation can there be? And if they must, what becomes of all those famous Reasons, of Decency, Reverence, Comeliness, Union, Helps to Devotion, &c. which must then all give place to pleasure the petulant Humor of a restless, unsatisfied race of Men? If they must all be left indifferent to every Person, to use as he shall think most fit, that is most likely to create the greater Mischiefs than the determining of 'em one way or other, as you may see in the Sheet cited in the Margin (which I advise to the Reader for a careful perusal in most of these Matters), and if they be quite taken away, you'll find the Fences of the Church so

so miserably broke, as able to let in all, even her very worst Enemies, to the officiating in her; and then what sort of strength they'll be to that Church, whose Doctrines may be disbelieved or decried by them, you may either imagin, or see in the aforesaid Letter.

In the Two next Canons I expect the least alterations or oppositions from you; for there will scarce be found among you, unless it be them whose Worth debars from a Bishoprick (Demerit now being the sure Promoter) that will so far oppose your own Interests, as either to deny the Validity of your Orders (tho one of you is shrewdly suspected of inability to prove his being Christned, and then consequently—); or condemn the Disciplines and Government of the Church by Bishops, Deans, &c. Were Self-denial in practice now, I might be tempted to suspect your warping from these Rules: But since desire of Power, Authority, and Interest have got the ascendant over Christian Virtues, I imagin these may pass uncorrected by you: But then how will they satisfy many of the Dissenters, who cannot comply with them, these things not being *Scoticiz'd*? Will they be rul'd by that manner of Government, which they suppose Antichristian and Impious? Or if not, must they have another then for themselves? And must the same Church then be rul'd by many different, contrary Governments? Must the Presbyter have a distinct supreme Government, and the Bishop another? Must the Independent have a third; and yet all pleased, whilst the contrary displeasing Governments are not quite abolished? Or will both or either of these, please to have theirs taken away, and submit to that of the Church of *England*? If not, how will all these Contraries be reconciled to patch up one Communion?

How shall the Ninth Canon be made conformable to the winning of Dissenters? The Independents, I believe, will scarce be prevailed with to part with their own consociating Covenant; nor be content with our Churches Communion, but upon their own Terms. And the same mixt Communion, which was the occasion of their separation, will scandalize and hinder

der those Dissenters from uniting with us still; must you therefore bring in their way of Discipline into the Church (which the Church of *England* always has opposed) whereby a Power must be given to some (perhaps of the worst sort of Men) to drive Myriads away from the participation of the Holy Supper? A kind of Austerity, which we (with the University of *Oxford* may profess) know not to be commanded by God; but which seems to be repugnant both to the Rules of Prudence and Christian Love in general: and to *S. Paul's* Counsel and Example in particular: For he, in a Church fill'd with Errors and Corruptions, both in Faith and Manners, after he had given command about one singular excommunicated Person, who without shame had lived incestuously, to the great disgrace and scandal of the Christian Religion; thought it then sufficient to propose to the Church, in a general Form of Instruction, the great danger of unworthy Eating, and that the Scrutiny of particular Consciences should be left to every Mans own examination; no power being given to any, either Ecclesiastick-Pastor, or Lay-Presbyter, of examining and excluding from that Holy Communion whom they thought fit. This was the Judgment of that famous University, when Men were to be comprehended under the same Church. And I believe the *Scotch* Discipline, in this Point, will be such, as neither we, they, nor our Fathers, are or were ever able to bear. What will you do then in this Point, will you bring them into the Church, and keep them from the Communion? That, I am sure, you all know to be the greatest and most solemn part of Christian Profession: And which has therefore by some been understood in that Article, Of the Communion of Saints. Must they barely then be hearers of the Word, and not permitted the benefit of that, without which Salvation cannot ordinarily be expected? What Method therefore can be taken to unite us in that part of Communion, but by receiving their austere Dictates of Discipline? Which will hinder more and better Men from uniting with you in it. They cannot be supposed, now (when all Concessions are made to

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'em) to be more easie and inclinable, than when Severities were exercised, and Ruin threatned them for Non-compliance; nay they are never desired to yield any thing towards the meeting, all must be done on the better side.

But when all these Concessions are made towards an Union; do you now think, that those will be won, whose Separation is upon account of great Admiration to their Preachers; without having those same Preachers lawfully admitted to exercise their Office here too? What becomes then of your 10th. and 36th. Canon? Must the required Subscriptions to the truth of the Articles, lawfulness of the Liturgy, and perpetual use of that and no other Form, be now taken away to gratifie them? Are not these looked upon as great Fences, whereby to secure the Church from having bad Pastors of another Persuasion in it? Must Episcopal Ordination be look'd on now no more necessary, than theirs who never had Authority to confer it? Or do you think those unconsecrated Preachers, will use that Liturgy, or teach that Doctrine, to the truth and lawfulness of which they dare not subscribe? But I refer you to satisfie more Questions on this head, to the afore-cited Sheet.

Since then the Liturgy, Homilies, and Canons (compiled by our judicious Forefathers, some of whom were Confessors and Martyrs for that holy Religion) were both composed for the greater edification of the Church, removing all Differences, confirming and establishing all matters of Faith; must not we then of necessity suppose, that the altering, abolishing, or annulling of 'em will have the contrary effects? Shall one Age order all these things, the strict observance of which was to promote the establishment of the Church; and the following, tho grown much wiser in the certain Truth of it, take 'em away for the very same reason? Our Church was usually thought affected with the very worst Maladies and Distempers, and under the greatest Dangers; when some of her Ministers, not sticking close to their Subscriptions, too near approached and conformed to the Humor of these infirm Dissenters; but now, it must be looked on as the greatest strengthening of it,



to have some of those ill affected, infirm Persons, make up a Member of her. The Ecclesiastical Physicians used to raise her drooping Spirits, by clearing her of all the ill Blood in her Veins: But now, these are to effect the same Cure, by infusing more ill Blood, and worse, into her. The best framed Constitution in the whole World is now to be taken away, to make it much more great and sure without, or else with a much weaker one. If any thing should be altered in any Congregation, why not in those who cannot defend themselves by Antiquity or Gospel? Why in that, where nothing unlawful, unnecessary, superstitious, or hurtful is contained; and whose Fault only is, that they are commanded? If the lawful Superior's Command, make a thing that is lawful to be used to become unlawful, what fruits can you expect in this your designed Labor? Will not the same Authority of Convocation, King, Lords, and Commons, be the same thing to them now, as it has been some Years last past? Or will there be nothing done and ordered to be done in the Church now by the same Authority? If not, 'tis likely to be a very glorious Constitution: But if there must, I know not how they will comply; especially since to morrows Thoughts may alter the nature of this days Action, and since they are so unfix'd and unsettled in their judgments. And what good your Design will do with some sort of the Dissenters, you may already see in a Letter concerning Toleration.

The Persons whom you are to bring in unto the Churches Communion, are such, as I believe, are designedly comprehended under these beforementioned Third, to the Tenth Canons: If so, then having been guilty of those Faults, against the which those Rules are made, they stand excommunicated by virtue of that Convocation: Can such therefore be made Members of our Church, who are excluded out of it by the whole Church? Have the Canons left any way for their Restoration to the Church, but by their repenting, and publickly revoking those their impious Errors; and are they willing and ready to do it? But then you will reply, That a Convocation

cation shall take off that Excommunication which a Convocation laid on; so that they may then be lawfully admitted Members of the Church, because that the same Power which made a Law can annul it again (which remember anon). But by what Authority do you pretend to restore them to the Church, whom upon many cases can only be absolved and restored by the Arch-Bishop? Can you, his Inferiors, without his leave, do that which is only left for him to do? And some of the Bishops, and inferior Clergy, do their Superior's Office, him gain saying? But if you betake your selves to your own Authority again, which will oblige him and comprehend him with the rest: Consider with your selves whether the Metropolitan of all *England* have nothing to do in the Alterations of the Church. — And one thing I would not have you to forget, that by this your acting, you will make many Orthodox Sons of the Church, who cannot allow of your Authority, plead from your mixt Communion the unlawfulness too of joyning with you: For they knowing by what Authority these Sects were excommunicated; and that with such Persons, till restored, they are not to communicate with in any holy Offices; and approving none of this Authority by which the Excommunication is pretended to be taken off, will be mighty prone to shun those Congregations where such mixtures are allowed; and separate from all the new model'd Churches. And since I am fallen upon the Inconveniencies which will fall upon those who dare be Orthodox, let me desire you to take care of one thing, That you be not the occasion of utter Destruction to many of your Brethren the Clergy: For there may be found some, (who have sworn with such a Declaration, as not to own any present lawful Authority) who will be apt to entertain Doubts concerning the Lawfulness of your Authority: And since the chief Primate and Metropolitan of all *England*, and many more of the Bishops Souls enter not into your Consultations, nor consent to your Injunctions, they will be extremely puzzled to find out the

Lawfulness and Authority of your Determinations: And since that they know themselves obliged by their frequent Subscriptions (contained in the 36th. Canon) to stand to these Canons and Homilies, and to use this Liturgy and no other, that we have already by a lawful Authority; and knowing of the great Punishment due to Prevaricators after Subscription, in the 38th. Canon (which tho it may not be inflicted, yet will however presuppose a Fault, which by a good Man will be as fearfully avoided and carefully shunned, as if the Punishment was to follow); they therefore will conscientiously stick to their former Subscriptions, and suffer what their unkind Brethren, not Enemies, shall lay upon them: And this liberty you must allow 'em from your own Principles, or else lose your own Argument just above, That no Power can alter, or abrogate a Law, but the same that made it. A lawful King, and all other the Essentials of a lawful Authority, have obliged them to the defending of these Rules for ever, unless alter'd again by the same lawful Authority that made them; and if they cannot find such Authority in your Injunctions, as to annul their former Obligations, blame not their Reasons, but your own Actions: Whatsoever Reasons the Bishop of Rochester had to act in the late Ecclesiastical Commission; yet when he saw it was level'd at the Destruction of his Brethren, he thought it his Duty then to desist from any further acting, and rather suffer in the same Cause with them; if so it had been the pleasure of his King. All good Men applauded that Action of his Lordship; and if I mistake not, you would willingly have the repute of as good Men as He. Consider therefore, before it be too late.

I am sure our Ancestors (and perhaps some of you now living) were of another mind once, when the Church of England had great reason to have comply'd, if necessity could have justified any unlawful Uniting: For when the Sectaries would correct and abolish our Liturgy and Discipline, and set up their own by Authority of Parliament, and no other thing would (as indeed it scarce ever will) cause their agreement with us: You  
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well know how bravely the poor Church then withstood and opposed all such endeavours. Many things then were sent forth to shew the Reasons of their Dissent, and have ever since had the Esteem and Character of Truth and Greatness: Some of which (because not unfit for this present affair) I'll now in short recite to you, and of the many then writ, only chuse those of the University of Oxford, and that for more Reasons than one.

*We cannot, for certain, say they, obey the Orders of the Sessions of both Houses, without Sin, they having not been approved by the King's consent.* Jud. 1  
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1st. Especially those which not only command things contrary to the Laws and Statutes of this Realm established by the unanimous consent of King, Peers, and Commons in Parliament.

2ly. But also, because they annul and abrogate those Laws and Statutes: For when 'tis only in their power to cassate, in whose 'tis to make; we cannot think it lawful, for an inferior Power to rescind and annul, that which was lawfully done by a Superior.

3ly. Especially, when the whole Power of Jurisdiction in Ecclesiastical things, is in most express Words of the Law, for ever joyned and annexed to the Imperial Crown of this Realm. And to whose Head that Diadem of right belongs, no Subject ought to be ignorant. Stat.  
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*Nay, say they, We cannot comply to a Reforming the Religion of this Kingdom, in its Doctrine, Worship, Discipline, and Rule, (when Reformation necessarily and formally in its self includes a change.)* Sec

1st. Without manifest Scandal to Papists and Separatists: For, 1st. We shall desert the most just Cause, which Bishops and Martyrs, and other learned Divines have strenuously defended against the Enemies on both hands.

2ly. We shall give greater occasion to the Papists of defaming our Religion, of objecting we know not where to have it, and that 'tis a Parliamentary Religion. Hat  
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- 3ly. We shall acknowledg something in our Doctrine and Worship, not consentaneous to the Word of God, whence will be given a just excuse to the one of his Recusancy, and to the other of separation from the Communion of our Church.
- 2ly. Nor can it be done without manifest Injury to our selves; for thereby we give false Testimony against our selves, if we reform that Religion (as depraved or vicious).
- 1st. Which by our Subscriptions before we have attested to be consentaneous to the Word of God; of which thing we have never repented.
- 2ly. Which by a firm perswasion we believe not to be contrary to the Word of God, in any of those Four, or any other things.
- 3ly. Which we rationally conclude to be many ways better, and more agreeing to the Word of God, and practice of the Catholick Church, than

To which Religion every Clerk that is to be admitted to any Ecclesiastical Benefice, is to give his consent, as also to the 39 Articles.

- 3ly. Nor can it be done without manifest danger of Perjury; for that will be contrary.

1st. To our solemn Vow and Protestation, which we have promised most religiously to observe; and neither through fear, hope, or any other reason to forsake; which Doctrine is the same now to be reformed and changed.

- 2ly. To the Oath of Supremacy taken so oft by us; in which we before professed, our Consciences bearing witness, That the King's Majesty is the only supreme Moderator of this Kingdom; and then calling God to witness, That we will to the uttermost of our power assist and defend all and all manner of Jurisdictions, Priviledges, Preeminences and Authorities whatsoever, either given and granted to the King's Majesty, His Heirs and Successors, or joynd and annex'd to the Imperial Crown of this Realm. One of which Jurisdictions and Preeminences is the power of Spiritual and Ecclesiastical Jurisdiction, for correcting and reforming all and all manner of Errors and Abuses in things Ecclesiastical.

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*Whence it is manifest that we cannot without great injury and hurt to the King's Majesty, and sin of Perjury, attempt any Change in things or Laws Ecclesiastical, the King not being consulted; unless we had a Right to, and intention of absolving our selves from the bond of that Allegiance, which after the One God, is owing to the King's Majesty, and to whose Faith is intrusted the defence of Ecclesiastical Rights.*

These are an Abbreviation of some of our famous Ancestors Reasons, in defence of the same Protestant Church, against Presbyterian Accommodations. And it is no wonder to see truly conscientious, peaceable Men, opposing such Union, as must tend to the destroying the True Church and her Orthodox Children. If Faith may be given to the Dissenters Cases, and Dr. Beveridge's Sermon; our present Constitution is the best for all ends of Worship and Devotion, that ever was; that none of the Dissenters can ever prove any thing unlawful, nay unnecessary in her; and then what reason there is to make any Alterations for an approach towards them, I know not, unless it be to confess their ways better. If the great reasons of Union, Decency, Edification, Harmony, Order, and Reverence, be now no longer weighty in matters of Worship and Devotion; they might easily give them up: But if those may seem, as lately they did, sufficient to perswade any Man, convinced of the lawfulness of them, to joyn in Communion with us; what need have we to change for any of those ways, which are encombred with the contraries of these, unless it be to shew the World, that we lay but little weight upon Prayer, which it does too justly (I would it had no reason to) think so already.

I am not against the Union of Protestants, but do most heartily wish and pray for it; only I would have it compassed without any thing of unlawfulness, or hurt to the Church of England. If the Dissenters cannot with reason be perswaded to a communicating with us, I know none we have to debase our Church to theirs. Do they desire the Union? Let 'em act then like

like Men not Children, and shew the unlawfulness or inexpediency of any of our Constitutions. If that they either will not, or cannot, but are resolved to continue in their Expectations of the Church of *Englands* complying; let them for a time content themselves with what Liberty they now enjoy, till a better opportunity serves of a lawful Uniting; and then they'll find none more ready, or more glad of it than

*The True and Orthodox Sons of the*

*Church of England.*

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